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LEXINGTON, JULY 27, 1831.

For the Western Luminary.

REASONS
WHY WE HAVE NOT A REVIVAL.

At a prayer-meeting a few evenings since, the pastor of the church, requested every one present to put the question to himself, "*Why have we not a revival of religion?*" I, as one of those present, have tried to comply with the request; and in doing so, I have been led to examine the question, not only as I personally was concerned, but as the church stands, generally, in this matter. I will now attempt to give, what I conceive to be, some of the reasons *why we have not a revival.*

And first—*Christians do not believe what God has said*—that is, Christians at the present time, are, to a considerable extent, *practical Infidels.*

God has said in his word that he is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good things to their children. Prayer has been defined, to be the offering up of our desires to God, through Jesus Christ, for things agreeable to his will. Now he has told us that it is his will to give us the Holy Spirit, *Why then do we not receive the Holy Spirit?* There can be but one answer given by those who believe the Bible, and that is, because we have not asked it, or if we have, we have not asked it right. Again, Jesus Christ has said, "All things whatsoever ye shall ask in my name, *believing*, ye shall receive." Now we often hear Christians when attempting to pray, ask the Lord to revive his work, to send his Holy Spirit and convert sinners. But have their prayers been answered? If they have, why do we still see Zion languishing, and sinners growing harder and harder in their crimes, and none turning to the Lord? Their prayers have not been answered. And why have they not? *Because they were not made in faith.* They have asked: The Saviour has said, "whatsoever ye ask in my name *believing ye shall receive.*" Then either they have not asked right, or, he has said that which is not true. I presume none will pretend to say He has spoken falsehood. Then it must be, because they have not asked right. Now there are but two conditions requisite as to the manner of asking. One is, that we must ask in the name of Jesus Christ, and the other is, we must ask *believing.* As to the former of these reasons, I believe all Orthodox Christians always pray in the name of Jesus Christ. Then there remains but one way in which they can have asked wrong; and that is, they have not asked *believing.* Here is one great reason why we have not a revival.

Another reason is, *Christians do not believe what God has said as to the worth of immortal souls;* and in consequence of not realizing the worth of an immortal soul, *they do not feel that they need a revival.*

If Christians did believe that one immortal soul was worth more than this world laid up in store, could they cease to beseech God, while there were any that were rapidly making their way down to Hell? O, if Christians did but believe that souls were as valuable as they are, how would they agonize at a throne of grace for their salvation? how would they strive for holiness of heart and life, that thereby they might convince them there was a reality in religion, and that they truly had a concern for their salvation? How would they strive to become holy in all their walk and conversation, lest they should bring a reproach upon the cause of Christ and thereby overthrow the faith of some?

Another reason is, *there is a want of pious and religious conversation among professors of religion.*

Every act of our lives has an influence either favorable or unfavorable to the cause of Christ. The Saviour says "he that is not for me is against me." Whenever we are not acting for the Redeemer we are acting against him. Whenever we do any thing not in accordance with the gospel of Christ, we are using an influence directly against that cause we have professed to advocate. Whatever is calculated to dissipate our thoughts, and draw them off from God, does injure the cause of Jesus Christ. O, then, where is there any room for vain and foolish jesting, and light and frivolous conversation? Where is the place that we should indulge in levity and mirth? "Out of the abundance of the heart the mouth speaketh;" therefore, when we see professors of religion more ready to engage in conversation about the *trifles and giddy nonsense* of this world, than about the great truths of the gospel, and the joys of heaven and immortality, we cannot help saying, surely these persons think more of the trash of this world, than they do of Jesus Christ and his salvation. "For out of the abundance of the heart the mouth speaketh."

Another reason *why we have not a revival*, and why Christians are cold and indifferent, is, *because they are perpetually in the habit of violating the Sabbath.*

Let any one read the two last verses of the 58th chapter of Isaiah, and then compare the manner in which professors of religion spend God's *holy day*, with the directions there given; and let him say if they do not spend it almost *altogether in sin.* I have done it, and with painful emotions have I witnessed the result.—Now God will not bless us, while we continue in sin.

Another reason, *why we have not a revival of religion is, there is a want of brotherly love among Christians.*

How often do we now find those who profess to love the Saviour, hating one another, scarcely speaking to each other, and holding no fellowship at all. An inspired Apostle has said, "if any man love God, he loveth his brother also." And again, "if any man say he loveth God and hateth his brother, he is a liar, and the truth is not in him." 1 John iv chap.

Another great reason, *why we have not a revival, is, because Christians neglect closet duties.*

The Saviour said, "enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret himself shall reward thee openly." And where would the christian be more likely to pray to God, than when in the secret place where no eye could see or ear hear, but the eye and the ear of the Omnipresent God? Or where would he be more likely to think of all his wants, his failures, and sins, than when retired to the secret place for meditation and prayer?

Another reason, *why we have not a revival is because there is a great want of self-examination.*

How shall we "cease to do evil and learn to do well," unless we know when we do evil? How shall we guard against sin unless we know what sins we are in the habit of committing? How shall we repent and feel our need of pardon, unless we know where we have done wrong?

Another reason, *why we have not a revival, is, because there is a want of faithfulness in the discharge of pastoral duties.*

Ministers of the gospel do not visit their congregations enough. They do not hold personal conversations with their people upon practical Christianity as much as they ought. They do not live such lives, that, they can say to their people at all times, "be ye followers of us as we also are of Christ." They are not faithful in pointing out to each individual his failures and transgressions. They do not rebuke with all long suffering and patience.—They do not exhort and warn at all times as they ought, in all things shewing themselves ensamples to the flock.

These reasons might still be multiplied. But we hope it will not be necessary. If Christians will all examine these things for themselves, and examine their own hearts daily as in view of that account they all have to give at the judgment seat of Christ, when the Universe will be assembled to behold his justice, they will all see these things for themselves. G.

A NEW-ENGLAND REVIVAL IN FORMER TIMES.

Several of our readers have expressed the wish that we would re-publish some of the accounts of New-England revivals, which were published 30 or 40 years since. In compliance with their request, we have selected from the Connecticut Evangelical Magazine the following narrative of the revival in Somers in 1797, drawn up by the Rev. Mr. Backus, pastor of the Congregational church in that place.—*N. Y. Obs.*

In the latter part of February, 1797, a serious attention to religion began in this town, in the congregation under my ministry. It followed a season of awful security; and was not immediately preceded by any unusual dispensation of Providence, either in the town or neighborhood. There was not at that time any uncommon serious thoughtfulness within fifty miles of us.

This revival was not rapid in its progress; and never became general in the town. Here and there one, in different parts of the place, were seriously impressed, within two or three months from the beginning of the work. It continued to increase for almost a year. It then began to decline. A few new cases of serious thoughtfulness have occurred from the commencement of the late revival, at short intervals to the present time.

This awakening began with the youth, and afterwards extended to the middle aged, and to a few who had passed the meridian of life. The greater part of the subjects of this work were heads of families. More than half of the whole were under 35 years of age. Fifty-two persons united themselves with the church within two years from the beginning of this religious appearance; the most of whom professed to have experienced a saving change in the course of this revival.

This awakening was not, in a single instance, attended with outcry or noise.—The subjects of it appeared very solemn while attending public worship and conferences. In conversation they complained of their ignorance and stupidity; they wondered that they had not before seen themselves on the brink of everlasting ruin; and expressed a strong desire to be instructed in the doctrines of the gospel, and to be dealt with in the plainest manner. In some the alarm was but momentary; they soon returned to their former state of carnal peace. In those who appeared to become the subjects of saving grace, their first alarm was followed with a more full discovery of their moral pollution. They confessed that they felt themselves to be enemies to God, and wholly opposed to the plan of salvation revealed in the gospel. They were distressed because they had no proper conviction of their sins; and observed, that while their consciences told them that they should receive no wrong if they were sent to hell, their hearts rose against the justice and sovereignty of God.

The hopeful converts in general observed, that when divine truth first appeared in a new and pleasing light, they scarcely thought of their personal safety; or whether they were or were not converted. They discovered a relish for the doctrines of the Bible; and declared that the truths with which they had been contending, were the objects of their present enjoyment. They were abundant in acknowledging, that if gospel grace were not free and sovereign, there could be no hope for such great sinners as they were. They confessed that they had not made any advances of themselves towards submission to the will of God; and that if they were his children, he had, in sovereign mercy, subdued their hearts by his Spirit. None manifested high confidence of their conversion. They felt themselves bound to confess Christ before men; but were afraid lest they should be deluded by a false hope, and should not live agreeable to covenant bonds. It was common for them to say, when conversing about joining the church, "We know not how to refrain from publicly appearing on the Lord's side; but we tremble at the thought of reflecting dishonor on his name, in the eyes of a scoffing world. Yet, unworthy as we are, we desire to give up ourselves to God, and to attend on all the ordinances of his appointment. We know that he can enable us to live to his glory, and we pray that we may always feel our dependance on his grace."

It was animating to meet at the Lord's table in this season of refreshing. Old Christians were enlivened from the beginning of this work. It rejoiced their hearts to behold souls flocking unto Christ, and coming to his table. The old and the young appeared to feel the worth and to taste the sweetness of the Saviour's dying love. The spectators were more numerous than they had ever been; and not a few of them were in tears. In several instances, persons had their doubts removed, and were emboldened to join the church by what they saw and heard at the administration of the Lord's Supper.

The heads of families who were the subjects of this work, expressed astonishment that they had lived so long without any just sense of the duty which they owed to their offspring. They resolved, by divine assistance, to train up their children in the nurture and admonition of the Lord.—When they dedicated themselves and their households to God, "in the assembly of the saints," there were visible tokens of his gracious presence. They carried religion into their houses, and called upon God's name, morning and evening, in a social manner.

The hopeful converts were reformed in their lives and appeared desirous to know and practice all the duties both of the first and second table of the law. Amidst the declensions which have taken place, there is reason to hope, that a number will to eternity look back with joy on the late happy season, as the day in which they were espoused to Christ.

It is to be expected in the most promising religious appearances, that there will be tares with the wheat. False brethren have mingled with the true, ever since there was a church on the earth. If any professing Christians rest in past attainments, and become habitually indifferent to holy diligence and watchfulness, they make it manifest that their hope is the hope of the hypocrite. It ought not to surprise us, if we see persons of this description become more loose in their lives than ever before. Persons may hear the word and receive it with joy, from a belief that they are saved from the wrath to come, without any relish for the holy beauty of divine truth. These "have no root in themselves;" and hence "endure but for a time." They have nothing to secure them against stumbling at the doctrines of the cross, and shrinking from the trials of the Christian life. They are prepared to fall away, and to imbibe some damnable heresy, or to indulge their vicious propensities without restraint, when assaulted by temptations. "Let him that thinketh he standeth, take heed lest he fall." Christ's sheep will hear his voice and follow him. They will increase in the knowledge of God, and in the knowledge of the wickedness of their hearts. They will watch and pray; and according to their abilities will labor to promote the interest of pure and undefiled religion. True Christians do not think highly of their attainments: "Forgetting those things which are behind, and reaching forth unto those things which are before, they press toward the mark, for the prize of the high calling of God in Christ Jesus." They are attentive to duty; and in this way give diligence to make their calling and election sure. The first warmth of young converts is but of short continuance. It is soon exchanged for the conflicts of the Christian warfare. The followers of Christ are conducted towards heaven, in a way which teaches them their perfect dependance on the riches of divine grace. In every stage of their journey, they are made to feel that believers are *kept by the power of God through faith unto salvation.*

HOW SHALL WE HAVE A REVIVAL?

The question, "How shall we have a revival of religion," is one of great importance. Some who profess to be the zealous friends of revivals, speak in relation to this subject, in a manner which derogates from the sovereignty of God in these great works of mercy. Certain modes of expression have obtained to which we feel strongly opposed as savoring too much of Arminianism, and leaving out of view, the great and blessed truth, of the absolute necessity of the sovereign, omnipotent agency of the Holy Spirit.

We allude to the expressions—"Come, we must have a revival—We can have a revival any time we please, and have it continue as long as we please—We can convert this whole village if we were willing to take hold of the work."

Now, who does not see, that this unqualified mode of expression derogates from the sovereign grace of God? It proves also, we fear, in too many instances, a want of humility—a want of that deep-felt conviction of entire helplessness and absolute dependence on the Spirit of God, without which we cannot expect the blessing of the Lord. Let the appropriate means connected with this blessing, and a sense of our utter unworthiness and helplessness in ourselves, and a sole reliance upon the Spirit of God *be united*, and then we may expect the most permanent and happy results. In relation to the question —How shall we have a revival?—much may be said and many answers may be given. We know of none, however, more appropriate, than one lately inserted in this paper from the Vermont Chronicle, viz. "BEGIN WITH YOURSELF."—*Christ. Jour.*

EARLY ADMISSION INTO CHURCHES.

The editor of the Connecticut Observer, in a late number, has the following remarks on this subject.

"We expressed our views last year, on the subject of this early, and we were about to say, hasty admission to the church, after an expression of hope in Christ. We have since seen no reason to change our sentiment. The human heart is as deceitful now as ever it was—and for aught that appears, the deceiver of souls is as active as formerly. We must believe that some portion of those who profess to have begun a new life in such circumstances, are probably deceiving themselves, whom a delay of a few days or weeks would undeceive. It has been so hitherto, and we must see evidence that it is not so now, before we can relinquish our belief. And the consequences to the individuals themselves—to the churches with which they unite—to religion and revivals generally, are so terrific, if they are deceived, that pressing reasons alone, as we view the matter, can justify the practice to which we allude.—We do not condemn our brethren. To their own master they stand or fall. And there may be circumstances there* of which we are ignorant; but we should deprecate from the bottom of our heart, the introduction of this practice of early admission, among the churches in this region.

We have always supposed that in all ordinary cases, when men make a profession of their faith in Christ, they at the same time unite with some church, with the members of which they covenant to walk in the commandments and ordinances of the Lord—the members of which in return engage to watch over, counsel and encourage their new brethren. But we do not see how this is possible in such a case as the one above described. What particular church shall they join? The one in the neighborhood where they reside?—But it may happen that neither the pastor nor any member of that church is present to make and accept mutual engagements. The only alternative that we can see, is that those who make a profession of religion in such circumstances, must be received, not into any particular church, but into the church universal. And if they should not choose afterwards to join any individual church, who would have the power of compelling them, or of disciplining them for this neglect, or for any other irregularity for immorality of conduct? I such is the real state of the case, it is easy to see that confusion might ere long be the result. But perhaps we altogether mistake the facts—and therefore will press this subject no farther at present.

We should be sorry to see a collection of 3000 or 4000 people assembled together in the fields, in this part of the country on the Sabbath—for we should be almost certain that many of them must have left their own house of worship—and that possibly some of the ministers present might have left their own flocks without preaching. It may not be so at the West. And though in the case of the Camp meeting at Sharon, there was a deep solemnity on the Sabbath, we should fear that in gathering together from distant places, if not when on the camp ground, there would be no small violation of that holy day. We think it will not be denied that such has been the fact in New-England, when Camp-Meetings have been held by the Methodists—and if we do not altogether mistake, this evil has been regarded as so great, that their Camp Meetings are sometimes, of late, dissolved before the Sabbath arrives. We hope our observations will not be misinterpreted—but we do think it is time, when old landmarks are removing, to stop and consider.—*Connecticut Observer.*

*At a Camp Meeting.

For the Western Luminary.

USEFULNESS OF TRACTS.

FROM THE SIXTH REPORT OF THE AMERICAN TRACT SOCIETY.

Blessing on the Monthly Distribution.

The Monthly Tract blessed to a Foreigner.

A Foreigner, in New-York, trained in the Roman Catholic Church, ignorant of religion, and but partially acquainted with the English language, says: "A kind, benevolent young man brought a Tract monthly to the shop where I worked as a journeyman. Sometimes I read the Tract, if I found it an interesting story; but I received and destroyed many of these messages of grace. At length came the Tract, *The Way to be Saved.* As soon as I laid my eyes on it, I saw that if I would be be saved I must leave off every sin. I felt determined to commence leaving off my aggravating sin, and began to pray. My mind was in such a crisis, that makes me tremble to look back, having no Christian friend to help me, and ashamed to let my acquaintances know my feelings. But the Lord provided for me a friend, who first led me to cease from working on the Sabbath day, and next to a place where the [illegible] preached. Now I say, I am a tributer planted, the Preacher watered, but God alone gave the increase, to whom be glory for ever and ever. And now, "by the grace of God, I am what I am," and God has granted me the great privilege of distributing Tracts.

The Dairyman's Daughter blessed in the conversion of eleven persons.

As I was distributing Tracts last month in Washington-street, says a monthly Distributer in his Report, dated April 4, 1831, I was asked by an elderly man, if I did not recollect giving him a Tract last spring—*The Dairyman's Daughter.* He mentioned that, at the time he asked me for it, it was more for sport than a desire to read it; but, said he, "My friend, the few words you said, hoping I would read it prayerfully, and that it might prove a blessing to me, I could not shake off. I read it, and was struck with deep conviction, was led to pray, and go to church, which I had neglected, and in a few weeks I found peace to my soul. Yes, I have found a Saviour; and I am happy to inform you that that Tract has not only been blest to me, but to all my family. *My wife and three children*, I hope, have been converted to God by those few pages of God's truth, and likewise *six other persons in my neighborhood.*" I do not know, says the Distributer, when I have seen a more humble and pious man than he seemed to be.

A Swearer and Gambler converted by a Tract.

A Minister of the Gospel informed me, says an Agent in Alabama, that about two years ago he had a neighbor who was a profane Swearer and a Gambler. The Minister conversed with him as he had opportunity, and at length put into his hand "*The Swearer's Prayer.*" He at first determined to throw the Tract away without reading it; but, influenced by curiosity, when he was alone he began to read it. When he had read the first page, he paused, and reflected thus: "This is the prayer which I have been offering nearly all my days!" He now saw the dreadful import of his oft-repeated prayer, and trembled with apprehension lest God should grant his impious request. He read the Tract through, and stood still for some time, reflecting what he should do. At first he resolved to go home, take his horse, and dissipate his serious impressions among a club of Gamblers. But on reaching home he relinquished that resolution, and resorted to his Bible; he read it, but the more he read, the more clearly he saw himself ruined by sin. In a few days he was rejoicing in hope of pardon. Two or three months afterwards, he united with the church at C——, and he has since given good evidence of being a true convert.

(*To be continued.*)

What is easily acquired does not long endure.

GENERAL ASSEMELY
OF THE CHURCH OF SCOTLAND.

At the late session of the General Assembly of the church of Scotland, decisions were pronounced in the cases of Mr. Campbell of Row, and Mr. M'Lean of London, both of whom had been condemned in Presbytery and Synod for heresy. Mr. Campbell's opinions have been made the subject of much remark in Great Britain, where they are familiarly known by the name of 'the Row heresy.' We copy the following account of the proceedings of the Assembly from Scotch papers. It will be perceived that Mr. Campbell and Mr. M'Lean were both deposed, the former by a vote of 119 to 5, and the latter unanimously.—*N. Y. Obs.*

CASE OF MR. CAMPBELL OF ROW.

The case came before the Assembly upon a dissent and complaint by Mr. Wyllie of Carluke, as a member of the Synod of Glasgow and Ayr, and upon appeals by Mr. Storie of Roseneath, and Mr. Campbell of Row, (the party primarily concerned,) against a sentence of the Synod of Glasgow and Ayr, affirming a sentence of the Presbytery of Dumbarton, whereby a libel, at the instance of certain parishioners of Row against Mr. Campbell, was found relevant.

The different parties in the case being then called, Dr. M'Knight read the libel as follows:

"Mr. John M'Leod Campbell, Minister of the Gospel at Row, You are indicted and accused, this 7th day of September, 1830, by the subscribers, heads of families, and inhabitants of the said parish, that albeit the doctrine of universal atonement and pardon through the death of Christ, as also the doctrine that assurance is of the essence of faith and necessary to salvation, are contrary to the Holy Scriptures and to the Confession of Faith approved by the General Assemblies of the Church of Scotland, and ratified by law in the year 1690; and were, moreover, condemned by the fifth Act of the General Assembly held in the year 1720, as being directly opposed to the Word of God, and to the Confession of Faith and Catechisms of the Church of Scotland: Yet true it is and of verity, that you, the said Mr. John M'Leod Campbell, hold and have repeatedly promulgated and expressed the aforesaid doctrines from the pulpit or other places from which you delivered discourses, as also in conversation, in your addresses to communicants at the celebration of the Lord's Supper, and in your ministerial visitations of families within your parish: In so far as, on various occasions during the course of the last 12 months, you, the said Mr. John M'Leod Campbell, have declared that God has forgiven all the sins of mankind whether they believe it or not: That in consequence of the death of Christ, the sins of every individual of the human race are forgiven: That it is sinful and absurd to pray for an interest in Christ, because all mankind have an interest in Christ already: And that no man is a christian unless he is positively assured of his own salvation."

The specific charges which follow are set forth under ten different heads in the libel. The charges connected with his supposed doctrine of universal atonement, are principally developed in the two following counts.

Secondly, You, the said Mr. John M'Leod Campbell, in a sermon preached by you at Row, on the 8th day of July, 1830, in presence of the Presbytery of Dumbarton, being the day on which the said presbytery held a parochical visitation of the parish of Row, or one or other of the days of that month, or of June immediately preceeding, or of August immediately following, used the following expressions, or at least expressions of a similar import and tendency: *videlicet*, 'That he alone bore the character of peacemaker who knew that Christ died for every human being.' And again, in speaking of the love of God, you said, 'That that love to every individual of Adam's family was equal or according to the agonies of the Son of God.' And again, in speaking of the words of the fifth chapter of Matthew's Gospel, 'Blessed are they that mourn,' you said, 'That the causes of his mourning were not within the believer, his sins having been taken away, but they existed outwardly in the unbelief and sinfulness of the world.' "

Thirdly, You, the said Mr. John M'Leod Campbell, in a sermon preached by you in the school-house at Helensburg, on one of the days of the month of October, 1829, used the following expressions, or expressions of a similiar import and tendency: *videlicet*, 'That it was a gross error in the modern preachers of evangelical doctrine to maintain that the reason why men were not happy in the enjoyment of it was that they would not allow themselves to be persuaded that they were continually in a state of reconciliation.' And again, 'That the only cause why a man should at any time be sorrowful, was regret or dissatisfaction at himself, for not believing himself to be in a state of favor with God.' And again, 'That by the death of Christ, all mankind were put into a state of pardon, or in that state in which God was not imputing their sins to them, and that the continued belief of this fact was all that was necessary to constitute the faith of the Gospel.' "

Mr. WYLLIE was heard at great length in support of his dissent.

Mr. STONE, of Roseneath, maintained that the doctrines libelled were in accordance with the standards; and that they were not antinomian or condemned by the Act of 1720.

Mr CAMPBELL of Row, said, the libel charged as a crime his teaching doctrines contrary to the Word of God and the Confession of Faith. He would assume that the Word of God was to be taken as the first authority; and the Confession of Faith as a help, and subordinate to it. While he admitted, that any thing taught contrary to the Word of God was a crime, and if contrary likewise to the Confession of Faith, it was an aggravation of the offence, he held that no doctrine could be condemned as erroneous, unless it was in opposition to the Word of God; but said that the doctrines he taught, were not in opposition to the Divine authority, or condemned by the standards of the church. As that was his belief, he considered that the duty of every minister, in the search after truth, was unfettered as to what the Spirit of God should point out he should teach. Ministers were not like members of a voluntary association, who were bound together by particular laws; they must teach what the Holy spirit unfoldeth. It might be said that he ought to have left the church, when his doctrines were objected to; but his reason was,—holding the opinion that what he taught was not condemned by the standard of the church, it would have been schism, and schism was sin. In alluding to the charge of teaching universal pardon, he gave three metaphysical distinctions of the word "Pardon," and said that it was the truth of God that Christ died for all men—that by the shedding of his blood the barrier between God and man was taken away, and that all men are on the same footing of access to God through the Redeemer. He next adverted to the doctrine of assurance, explaining it to mean that man firmly believed what God has promised, and that no man is in the exercise of faith, who does not feel the gift which God has bestowed. But along with this he taught the doctrine of future judgment—of wrath to come. It had been said that his doctrine of universal pardon had a tendency to universal salvation, but he denied ever countenancing such an opinion, and concluded by solemnly beseeching the members to try him by the Word of God, and not on the Confession of Faith.

Mr. ROBERTSON SCOTT, counsel for the libellers, after some remarks read extracts from the Confession of Faith, to prove the charges in the libel to be perfectly relevant, and concluded by stating, that the Assembly ought to thank the libellers for their zeal in bringing this case before the notice of the church, and he trusted the Assembly, by their decision, would show to the world their determination to maintain pure and unsullied the doctrine and discipline of that church which had long been an honor and a blessing to our native land.

Dr. GRAHAM, spoke for the presbytery of Dumbarton, and maintained that they had acted with calmness and with prudence and discretion, in investigating this extraordinary case. They had not acted with precipitancy, or any thing like harshness to an erring brother; for even after he had been publicly accused of heresy, the Presbytery maintained the strictest intimacy and friendship with Mr. Campbell. When the libel against him was laid upon their table in due form they appointed a Committee to reason with him; but were not met on his part by the cordial disposition for explanation and adjustment which they all along displayed towards the Rev. Gentleman. He declined giving the explanations required, and the Presbytery had no alternative but to proceed in the matter as they had done, actuated by the unbiassed dictates of their own conscience, and a sincere regard for the venerable standards and purity of the church. Dr. Graham proceeded to point out the fallacy and dangerous tendency of the doctrine of universal atonement and explained from several passages of Scripture that redemption is not universal, but limited to the elect alone.

Dr. FLEMING, of Kilpatrick, followed on the same side, and stated how painful it was for the Presbytery to proceed in a matter in which one of their own brethren was accused. They were bound, however, to lay aside personal feeling and friendship, and decide calmly and dispassionately in the case. They had even been accused of backwardness in the discharge of their duty, for it was not until the country had rung from one end to the other with complaints and sneers against the heresies promulgated by Mr. Campbell, that the Presbytery came to the resolution of advising the petitioners to serve a libel; and after due examination of the facts of the case, they felt themselves bound to pronounce that libel relevant. The libelers call upon us to dismiss from the ministry a man who is no longer connected with the Church in principle. This we are bound to do if we respect the purity of our own standards. Dr. Fleming referred to several acts of Assembly, to prove the extent of their jurisdiction in matters of this kind, and quoted Scripture, and passages from the Confession of Faith, to substantiate the charge of heresy against Mr. Campbell. He called upon the Assembly, if they thought the libel relevant, to do justice, and love mercy in the case now before them—to do justice in maintaining the purity of the Church, and show mercy to the country by checking in their infancy those heretical doctrines, which were revolting to the mind of every sincere christian.

Dr. BARR, of Port Glasgow, in an erudite speech, supported the proceedings of the Synod of Glasgow and Ayr.

Parties being removed, the Assembly confirmed the sentence of the Presbytery and Synod as to the relevancy of the libel, and afterwards, proceeded to the consideration of the truth. Mr. Carlyle, counsel for Mr. Campbell, addressed the assembly at considerable length. The discussion was continued till half-past 6 o'clock on Wednesday morning. Two motions were made, both condemnatory of the new and heretical doctrine taught by the Rev. appellant, but they differed in so far that the one was only for suspension *sine die*, while that of Dr. Cook went the length of deposition. On the roll being called, the vote stood, for the latter motion 119 to 5.

The Assembly then proceeded with great solemnity to the execution of the sentence, previous to which Dr. Muirhead prayed, as is the use in such cases, in a most impressive manner.

Sentence of deposition by the Moderator.

It is now my painful duty—painful indeed beyond expression—to pronounce the solemn and deliberate judgment of the General Assembly, in the name of the Lord Jesus Christ, the sole King and Head of the Church, and by virtue of the power and authority committed by him to it, I do now solemnly depose Mr. John Macleod Campbell, minister of the parish of Row, from the office of the holy Ministry, prohibiting and discharging him from exercising the same, or any part thereof, in all time coming, under the pain of the highest censure of the Church: and I do hereby declare the church and parish of Row vacant from and after the day and date of this sentence.

Mr. Campbell asked if it was consistent with form for him to protest, and was informed that it was not. Mr. Campbell and his friends were deeply affected, and several members left the house, being unable to remain to witness the distressing scene.

CASE OF MR. M'LEAN.

The usual solemn and necessary business being completed, the court proceeded to consider the protest and appeal of the Rev. Mr. L'Lean, from a deliverance of the synod of Glasgow and Ayr, respecting his presentation to the parish of Dreghorn.

The libel against Mr. M'Lean charged him with having, on four different occasions, taught the heretical doctrine of the peccability of Christ,—that the Saviour was only kept from sinning by his hypostatical union, or his union with the holy Ghost. Mr. M'Lean objected to the relevancy of the libel, and denied having uttered the language attributed to him. The Presbytery of Irvine, however, found the first, second, and fourth charges not proven, and the third charge proven. Upon appeal to the Synod of Glasgow and Ayr, the sentence was affirmed, and a remit made to the General Assembly. From this sentence Mr. M'Lean again appealed. There was also an appeal from the libellers against that part of the sentence which found the three charges not proven.

Mr. Mure rose in support of the libel. He said the charges imputed to the appellant were of no ordinary kind, but were, in the former days of the Assembly of this church, held as damnable doctrine; and last year the Assembly had given a deliverance, in which they stated that they abhorred the doctrine. The learned gentleman, for the information of the lay members of the Assembly, quoted from the catechisms to show that the standard of the church maintained the impeccability of the Saviour. He then went into a review of the proof taken before the presbytery, in order to show that not only was the first charge established, but that the first, second, and fourth were also proved.

Mr. Carlyle was then heard for the appellant. He said the charge against his reverend client was one that should have made the libellers extremely cautious in bringing it forward; but so far from Mr. M'Lean being guilty of the heresy ascribed to him, he (Mr. C.) could hardly find language stronger than that made by his reverend friend himself, to express the utter abhorance in which he held such a doctrine. The learned counsel then went over the evidence, and in conclusion, said that his client disclaimed ever teaching, or that he would ever teach, the doctrines imputed to him; and said it would be an awful thing if ministers, desirous of glorifying God, whose servants they were, should be under the temptation of hiding the truths of God from a fear of being libelled by man.

Dr. P. M'Farlane appeared for the Synod. He said this was no party question—it was a question on which orthodox men and moderate men, being orthodox, were all agreed. The point for the consideration of the Assembly was just this, whether heresy had been promulgated, and whether the appellent had been proved to have done it, and if so whether they should pass such a sentence as to prevent his being minister of the parish of Dreghorn. The third charge, he held proved by a mass of most conclusive evidence. Mr. M'Lean, when presented to the charge, was minister of a chapel in London, and had but few opportunities of teaching in this country, yet, out of the few sermons he preached, evidence as to his doctrines had been obtained from a great number of witnesses of the highest respectability, and two of them were ministers of the Gospel, and therefore well qualified to give testimony on such subjects. It was said that Mr. M'Lean had spoken inadvertently, but if any preacher should have proceeded with caution, it was he. The expressions were made under such circumstances as to render inadvertencies out of the question, as least he (Dr. M'F) could not believe it, and could entertain no other opinion but that Mr. M'Lean preached the doctrines because he believed them. But whether Mr. M'Lean believed he preached heresy or not, it was unquestionable that he had used the words imputed to him. As to Mr. M'Lean's confession, he (Dr. M'Farlane) said, there never had been, in the whole history of heresy, a more unwilling recantation. The appellant [illegible] and openly acknowledge that he entertained these erroneous sentiments, and had promulgated them, and express his regret. No, but at the last hour he says he does not recollect using the words, or, if he did, it was from inadvertence; therefore he cautioned the Assembly against receiving a confession under these circumstances—a confession made with such ill-will. The reverend doctor then alluded to what the Assembly had done in the morning as to one heresy, and he thought they had done well; they were also called to do well in this case, for the heresy here charged was of a still worse character. He beseeched them not to send the appellent as pastor to the parish of Dreghorn, who from his doctrine, in place of being a shepherd, would prove a wolf in sheep's clothing. The Assembly could do nothing else than affirm the sentence of the Synod of Glasgow and Ayr, and find that the appellant could not be inducted into the parish of Dreghorn.

Mr. M'Lean, in reply, said there was nothing further from his feelings and intention than to impugn the moral integrity of the court which had hitherto judged this case. The third count of the libel had charged him with a belief in certain doctrines, and which were mixed up with every opinion of an unsound and heretical character, opinions which had troubled the church of Christ since its beginning. He implored the Assembly to dismiss from their minds those injurious circumstances which were so prejudicial to a fair and just determination of his case, and to try it solely on its own merits. The learned gentleman, he would suppose by mistake, had stated what was calculated to prejudice the mind of every member in the Assembly, that he held opinions regarding the Saviour different from those entertained by the ministers of this church, and contrary to its standards; and if it could be proved he held such notions, he was willing to suffer the loss of all things. With regard to the libel served on him by the Presbytery, he confessed he could not understand the nature of the crime charged. He found in the major proposition that the doctrine of the peccability was said to be contrary to the Scriptures and to the standards of the church. This he thought not to be the case, and entered at great length and fluency into a metaphysical discussion as to the human and divine nature of Christ, and concluded by remarking that he had been likened to the upas tree, and, if placed in the parish, he would poison with his doctrines all who came within his hearing. He allowed that without the grace of God he might be like that pestilential tree, but he trusted in a higher guidance, and that he would be the means of dispensing peace and good-will to all men; and, by the grace from on high, instead of being like the upas tree, he would be like that tree sung of by the poets of the east, which shed down its blessing on the hands raised against it, and the axe which fells it to the ground. He would go forth with truth on his lips, and now solemnly renounced before men and angels all the errors and heresies unjustly laid to his charge, and to give up every thing that he might be an able, a faithful, and an affectionate minister of Jesus Christ. He thanked the Assembly for their patience in hearing him, and left his case with confidence in their hands.

Dr. Forbes had listened with the greatest attention he could bestow to the arguments of the reverend gentleman at the bar, and with all the wish to judge leniently in such a case: but the speech of the reverend gentleman had sufficiently shown that the heresies charged against him were well founded. I the painful case which was decided this morning was heresy, this was one of greater magnitude; indeed he would not draw a comparison between them, for this struck at the very root and foundation of our faith and of the whole christian scheme. (Hear.) He would not counsel any one to adhere to the church if they conscientially disapproved of her standards, and therefore the reverend gentleman was completely free to indulge in his opinions; but he would not trust him to preach the words of the Holy Scriptures to the people; for, instead of a practical piety and sound illustration, they would have only wild theories and metaphysical discussion. It was the duty of the Assembly to lead and instruct the people in the plain, true doctrine of Jesus Christ, to bring men from errer, and not to waste their time with metaphysical sophistry. [Hear.] The church cannot permit heresy in her members, and on no account among ministers—they enter into their holy office under solemn vows, and engage to teach no other doctrine than that which is agreeable to standards of the church; heresy in them is therefore a crime of great magnitude—it is downright perjury. He would not say that a man should not resign his charge; on the contrary, he ought to do so if he entertained opinions at variance with the standards of the church, and his doing so would be acting a bold and a manly part. The reverend gentleman had said, that he had unawares, and in a thoughtless manner, taught the doctrines complained of. He (Dr. F.) considered such a confession as no palliation, it was rather of quite a contrary effect, for if there was one thing more than another the duty of a clergyman, it was that he should come to the pulpit with his discourse most carefully prepared, for the instruction of the people. The reverend doctor concluded by moving that the Assembly affirm the sentence of the Synod of Glasgow and Ayr, deprive Mr. H. B. M'Lean of his license as a preacher, and that he cannot be received into any church within the limits of the church of Scotland; and to intimate to the patrons of the Parish of Dreghorn such sentence, that the vacancy in that parish may be supplied in due time.

Dr. Lee seconded the motion, which was unanimously agreed to, after which the Assembly adjoined till Thursday. The Assembly was crowded during the whole of the day.

RELIGION IN FRANCE.

Some greatly exaggerated statements having obtained currency respecting the rejection of Popery, and the adoption of more scriptural views, by large bodies of Roman Catholic priests, the London Continental Society have circulated the following more correct intelligence, received from a correspondent in Paris. It will be painful, to those who have cherished over-excited hopes, to find them disappointed; but if it lead to renewed exertion and prayer the temporary disappointment will not be without fruit.—*N. Y. Obs.*

"It is of the utmost importance the committee should have a just idea of the new field of operations in the midst of which they have sent me forth. I shall endeavour to depict it. I shall not repeat what has been stated a hundred times respecting the religious condition of this people. I shall only say, that what you have been told has in no way been exaggerated; that popery seems fallen, the churches are deserted, the priests discredited, and without influence; and that, in lieu of it, the most complete indifference and entire unbelief exercise an unrestrained sway. Moreover, infidelity is attempting a plan of organization—to form a body to become an acting power. It is thus that the Saint Simonians are now displaying, and not without success, the greatest activity to spread abroad the venom of their infidel principles. They occupy in Paris the largest and the most handsomely fitted halls, where they meet, and the crowd follow them every where. The most popular of our politico-philosophical newspapers, *The Globe*, edited by the highest literary men, dedicates its columns to the propagation of these monstrous doctrines. Their fundamental principle is this—'Religion is to perfect the social condition of man: therefore christianity is no longer suitable for society, because it sets the christian apart from other men, and leads him to live for another world. The world requires a religion that should be of this world, and consequently a god of this world.'—This is the basis of that doctrine which at the present moment threatens to make large inroads on enlightened society. It is too metaphysical for the common people, but the others seem delighted with it. The picture is very dark—a people altogether indifferent, carrying the distance at which they stand, of all religion, even to hatred—an enlightened state of society framing infidelity into a system, in order to propagate it by every possible means. These two parties leagued against the gospel through different motives, constitute the public opinion of the day. Such is the state of the people among whom your society calls me to raise the standard of the Cross.—Christians have been at work here for some years past, and with much devotedness; they begin to reap much success. The following is the plan they pursued:—They found it was difficult, nay, impossible, to get access to the people in a straight forward course to offer them the Gospel, the people being unwilling to listen to any thing that savours of religion; they in consequence endeavoured to work with the children; they opened free-schools, which they entrusted to christian masters; they exerted themselves in order to prevail upon children to attend those schools, and through that means to get near their parents. This plan succeeded: they have numerous schools, through the instrumentality of which they have attracted the parents to come and hear the Gospel. Their congregations are increasing in number with great rapidity The places where they hold their meetings are becoming too small to contain the crowd who come to hear. Are you willing to adopt a similar plan, and to put it in execution? Do your pecuniary resources admit of it! If you cannot follow such a plan, I doubt whether you will ever meet with great success."

"If I had thought that your Committee could for an instant have been deceived by a report which had reached them, that two or three thousand Roman Catholic priests had been converted to Protestantism, I should have written immediately to undeceive you. I am not aware of one Catholic priest having renounced Popery.—What gave rise to this fable is, that there has lately appeared a new party in the Romish church: it is an association of priests, who call themselves French Catholics, and whose principal end appears to be to oppose Jesuitism and Ultra-Montanism. They celebrate the mass in French. They adopt no books as inspired, but those which are recognized as such in our church. Excepting these points, they are as much Catholics and Papists as others.

"I fear also that many exaggerate much the progress of the Gospel, and the good disposition of the people to receive it. Circumstances are, doubtless, incomparably more favorable now than they were six months ago; but the hearts of men are just as hostile to the Gospel. The scenes which signalized at Paris the last days of the carnival, have shewn clearly, the profound hatred of the people for what they call religion."

RENUNCIATION OF POPERY IN CEYLON.

The facts stated in the following extract of a letter from Dr. Scudder, will be viewed with deep interest. His letter is dated Oct. 1, 1830. He had been at Neilghery Hills for the benefit of his health. On his return to the station, he visited Tanjore, where the apostolical Swartz labored. Of this visit he speaks as follows:

On my way from the Hills, I spent a few days very pleasantly with the venerable Mr. Kohlhoff at Tanjore. There has been a very great excitement among the Roman Catholics in that vicinity. Two hundred and fifty-one families, or about 1,500 people, have renounced that corrupt faith and enrolled their names among protestant worshippers. The work commenced in a Catholic village, where Swartz built a church 50 years ago, but which was demolished by that people. The following is an extract from a communication of Mr. Haubro, Mr. Kohlhoff's fellow-laborer. "There is a wide field opened here for Missionary exertions. A great proportion of the inhabitants are Roman Catholics. Though only a part of them have declared themselves in favor of the Protestant Religion. The Mottupaty congregation have their own church. The congregation at Kogoody and the annexed villages Siloovapatty and Poondy have jointly one church. Kolamanikam and Kalpalyam, the Protestants and Roman Catholics have made an arrangement that both parties may have service in the same place of worship, but at different times. At Coonnagoody and Connala it is anticipated that a similar agreement will take place." After speaking of several places where there are no houses for worship, he adds, "The people are willing to contribute by manual labor to build churches."

When the people forsake their faith and become Protestants they deliver up their images to the missionaries. I witnessed a pleasing sight when there. I took over three persons who were with me from Jaffna to Mr. Haubro's, both for the purpose of seeing the images which had been brought in, and for confirming any statements I might make after reaching home. While there, a company of about twenty-five persons, men, women, and children, came to Mr. Haubro's with an image of St. Anthony in their hands, and delivered it to him. I brought an image of Christ and one of the Virgin Mary with me. These I have shewn to numbers of people, and no little stir has been occasioned. Two loads (cooley loads) have been sent to Madras, and a number of others are in Mr. Haubro's possession.

Near Madras a number of Roman Catholics have recently deserted that church. This was effected through the instrumentality of a young man who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

As I have not yet been at home two months, I will say but little of the affairs of this station. I found them somewhat disordered, but not as much so as I expected. I think the good work is going on among the Catholics in this vicinity.—*Miss. Her.*

A GOOD EDUCATION COMMITTEE.

The following letter to the Rev. Dr. Ely, of Philadelphia, is taken from the Philadelphian.

Green county, Alabama, April 12, 1831.

Rev. and dear Brother,—Near the close of my theological course at Princeton, 1821, I experienced an almost total prostration of health.—My kind physician, together with our beloved professors, after witnessing for some time the increase of my complaint, advised me to visit the Saratoga Springs. It was their opinion that nothing else could give me any permanent relief. I determined to go, but found on examination that my funds were entirely too limited to undertake so long a journey. All of my intimate friends in the Seminary were too much straitened to lend me any money. From one I received a few dollars. In this extremity I applied to you and promptly received fifty dollars. I considered it a loan. Circumstances prevented me from being able to pay you until the spring of 1825,—when I went on to the General Assembly. I never can forget your reply to me, when I proposed to pay the money. It was substantially this, "Brother C——, keep that money, and when you meet with a young brother in circumstances similar to your own, at the time when I lent it to you, do you pay it over to him."

I write now simply to let you know that Providence has given me lately an opportunity of extinguishing that debt in the manner you suggested. In January, 1830, I met with Mr. J. H. a very pious and promising young man—having the ministry in view; but greatly depressed for the want of necessary means to prosecute his education. I took him into my family, procured his tuition free in our Academy, and obtained some assistance from him in the article of clothing, among the pious females of our congregation. He will continue with me until the close of the year, when we hope to make some arrangements for him to enter Danville College. I can say in truth that no benevolent effort of my life has ever afforded me more genuine satisfaction than this. The thought has often occurred to my mind since this young brother came among us, that if all our brethren who have received assistance in their preparation for the ministry, and who find it exceedingly difficult, and often impracticable to refund *the money*, would take this method of replacing what they may have drawn from the treasury of the Lord, they would find this a convenient and most agreeable way of liquidating such accounts. No beneficiary can feel entirely easy in his conscience without using every honest effort to make full return, in some form, of every farthing he has received from the hand of christian charity. Such were my feelings whenever I remembered your *fifty dollars*! At the end of this year I shall consider that debt paid, with the interest; but O! redemption's mighty debt! How little of that has been cancelled. I hope never to forget that I have been "*bought with a price*;" not with fifty dollars, not with the cattle upon a thousand hills; nor with ten thousand rivers of oil; but with the precious blood of the Son of God. J. P. C.

REVIVALS.

In New Britain, Ct.—The following is an extract of a letter from Rev. J. Cogswell, Pastor of the Congregational Church in New Britain, (in the town of Berlin.)

"It will, I doubt not, afford you much satisfaction to be informed, that another work of the Holy Spirit has been in progress here for several months. Though not a very great number, yet a very considerable number, perhaps about 30, have already indulged hopes. They appear to be clear and decided cases, so far as we can at this time judge.—Thus far the work has been still and solemn."

In Bennington, Vt.—We learn that a Four Days' Meeting was held week before last in the Presbyterian Church in this place; and that a very interesting work of grace has commenced. On the second day of the meeting about 150 came forward, and took the anxious seat. There is every reason to hope that the expectations of Christians there will be realized, in seeing a large ingathering of souls.

In Sand Lake, N. Y.—A correspondent in a recent letter to the Editor of the New York Evangelist, writes thus:—"In Sand Lake there have been about 60 conversions in a little more than 4 weeks. Among these are included the most influential persons in the place. It is remarkable that the converts here are principally heads of families, and persons quite advanced in years."

In Durham, Ct.—We learn by a recent letter from this place, that several have lately gained a hope in Christ, and that others are under serious impressions.

In Wells, Me.—Extract from a letter received in Norwich, Ct. dated Wiscasset, Maine, June 21, 1831.—There has been a wonderful revival at Wells, in this state. Forty family altars were erected in ten days, and in a ship yard, in which are forty-five men, the hour from four to five, *each morning*, has been devoted to prayers. At Hallowell they have a morning prayer meeting each day, commencing at a quarter past five, and continuing half an hour. At their last monthly concert they collected one hundred and twenty-five dollars.—*Religious Messenger.*

In the south western counties of N. Y.—A letter from a friend who is now travelling through the south western Counties of this state, says: There has been a powerful work of grace in Arcadia and in China, which has extended into Freedom, the adjoining towns on the south, in Cattaraugus County, which has resulted in the hopeful conversion of a goodly number of souls, many of whom are heads of families, and some of them were avowed Universalists. A number of the converts are from the ranks of the aged who had grown gray in sin. At a four days' meeting recently held here, which was very numerously attended and very interesting, the power of God was displayed in the conversion of sinners. The number of converts is not given, but the work has been altogether more powerful than ever before witnessed in that section of country.

In Mt. Morris, also, in Livingston County, there is a pleasing work of grace. Twenty-three have recently united with the church, and as many more are expected to unite with it at the next communion.

In Moscow there is an unusual attention to religion. *A four days' meeting* it is said is to commence there on Thursday, the 23d inst.

Groveland and East Sparta are also enjoying a refreshing from the presence of the Lord.—*Roch. Obs.*

In the western part of Massachusetts.—*Blandford.*—As many as 30 persons have recently given evidence of conversion, and many more are anxious.

Westfield.—The attention to religion is of some months standing, 30 now stand propounded to the church, and others are still anxious.

In two or more of the parishes in *West Springfield*, the state of things is deeply interesting; 10 or 12 persons have been hopefully converted in the 2d parish, and Christians throughout the town are looking and expecting great things.

The first parish in *Springfield* is in a very interesting state. Inquiry meetings are thronged, and the great question concerning salvation for the soul, appears to lie with weight upon very many minds.

Chickopee parish, Springfield.—A pleasing revival is in progress, and as many as 50 are already hoping that they have passed from death unto life.

South Wilbraham.—Nearly 40 are supposed to be deeply anxious, 8 or 10 having recently obtained hope.

Monson, has frequently been favored with revivals of religion, and is not forgotten in the shower of mercy which is now refreshing the vineyard of the Lord. About 50 hopeful converts are there to be found, principally among the young people, and about 30 more are still inquiring.

Brimfield, is now the scene of a great work. About 100 persons, principally of middle aged people, have become interested in religion, about one fourth of whom give evidence of a change at this time. These towns are all in the County of Hampden.

The adjoining Counties are also favored.

South Hadley, two parishes in *Granby*, *Belchertown*, and *Ware*, all in Hampshire County, revivals of religion are now enjoyed. In South Hadley and Granby, the work is powerful, beyond any thing which has been witnessed there for many years. In Belchertown, and the old parish in Ware, the attention to religion is very recent. It commenced in both places in connection with a meeting of several days continuance. About 100 anxious souls are to be found in each place.

In *Ware village* the state of religion has been interesting for some months. It is now deeply so, and about 30 hopeful conversions are numbered.

The towns in Worcester County bordering on those which have been named, are also in a revived state. In *West Brookfield* it is hoped that at least 30 have recently passed from death unto life, while many more are still anxious. In *South Brookfield*, many are also inquiring what they must do to be saved. The same remarks will apply to the adjoining town of *Hardwick*.

Western.—The church is greatly revived, and are anxiously expecting the conversion of souls.

Sturbridge.—About 20 are quite anxious, while 8 or 10 give pleasing evidence of recent conversion.

Southbridge.—There is more than usual attention, and in Uxbridge nearly 50 are either quite anxious or indulging recent hopes.

In the foregoing list are 22 towns or parishes where revivals are now in progress. In these towns at least 300 persons have been hopefully converted within three months past, and as many more are now in an anxious inquiring state of mind.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 27, 1831.

THE INDIAN WAR.

The *Illinois Intelligencer* of the 9th inst. contains the gratifying intelligence, that the difficulties between the United States and the Sac and Fox Indians, which it was much feared would lead to fatal results, have been adjusted without the unpleasant necessity of shedding blood. The prudent and humane conduct of Gen. *Gaines*, (commander in chief,) throughout the whole affair, is spoken of in the highest terms.

It appears, that these Indian tribes had continued to occupy certain lands on Rock river, in Illinois, beyond the time specified in certain treaties, by which these lands were ceded to the United States. The district of country in question, was formerly owned by these tribes; and in the treaties mentioned above, it was stipulated, that they should continue to inhabit it, until disposed of by the United States. The land has since been sold, to citizens of Illinois and of other states, but the Indians refused to relinquish their claim, and give possession to the purchasers; attacking those whites who took possession, and destroying their crops, and other property. Under these circumstances, Gen. Gaines marched against them, with a small detachment of regular troops. Finding the Indians enforced by several allied tribes, he thought it imprudent to risk an engagement with his small force, and sent for a reinforcement of militia. The Indians, in the mean time, used much provoking language; but remained strictly on the defensive. On the arrival of the militia, however, finding themselves so inferior in number, they abandoned their hostile attitude, and sued for peace.

A treaty was accordingly entered into, between Gen. *Gaines* and Governor *Reynolds*, on the part of the United States, and twenty-eight "*Chiefs, Braves and Warriors*" of the Indian tribes. In which treaty, the latter acknowledge they have remained in possession of the lands on Rock river in violation of former treaties with the United States; and have obligated themselves, to retire to the territory owned by them west of the Mississippi river; with the express stipulation, that no individual among them shall ever recross said river, without special permission from the President of the United States, or the Governor of Illinois.

Thus, the Indians have had a practical illustration, that however much we may choose to infringe the stipulations of treaties made with them, they cannot hope to follow our example with impunity.

OPPRESSION.

In our last paper, we gave some account of the outrageous treatment, by the civil authorities of the state of Georgia, of the Missionaries laboring among the Indians, in that state. We continue the account of the shameful transaction in our paper of to-day. Such scenes reflect deep disgrace on our country. Is it true, that our civilization, our refinement, our liberty, our christianity, is a mere nominal thing,—without any substantial existence? We are not surprised at the occurrence of such scenes in a heathen land; but we confess we were wholly unprepared for the shock our sensibilities have received from this more cruel than heathen oppression.

GENERAL ASSEMBLY OF SCOTLAND.

Those of our readers who regard the purity of the Church of Jesus Christ as a paramount object, and who deprecate the inroad of error, as that whose direct tendency is to destroy all that is worth contending for in christianity, cannot fail to be much interested in the article on our third page, giving an account of the proceedings of the General Assembly of the Church of Scotland, in the case of the Rev. Messrs. *Campbell* and *M'Lean*.

While the appearance of even the germ of heresy must ever be deeply painful to the pious heart, yet when it does make its unwelcome appearance among the friends of the Redeemer, it cannot fail to be gratifying to such, to see it met with christian intrepidity, and the mask which it is ever wont to assume, boldly torn away, in order to expose it in all its deformity. Mistaken notions of charity and forbearance, should never be allowed to prevent the guardians of the purity of the Church from contending earnestly for the "faith delivered to the saints."

We are particularly pleased with the spirit of calmness and christian moderation which tempered the firmness and decision of this meeting. May the Presbyterian church in America ever be preserved from the necessity of acting in a similar case.

EMIGRATION.

A printed circular has been issued in one of the Parishes in England, offering the sum of *fourteen* pounds to every pauper in the parish having a wife and children, and *three* pounds to every single pauper who will take passage at Liverpool for the United States. The money to be paid as soon as the parties get on board at Liverpool; and every expense of conveyance and provisions from the time of departure till they arrive at New-York.

We learn from the Richmond Telegraph, that the Rev. John Breckinridge has signified his acceptance of the appointment of Corresponding Secretary and General Agent of the General Assembly's Board of Education, on condition, that the appropriations of the Board shall in future be made to its beneficiaries in the form of loans.

The *National Preacher* for the present month, contains two sermons from the pen of the Rev Dr Porter, of Andover, on the "Duty of praying for Rulers."

TEMPERANCE.

To the Editor of the Western Luminary:—

Dear Brother,—I returned on Tuesday last from a Four-Days' Meeting held in Hanging-fork church, Lincoln county. The meeting was solemn and deeply interesting; though no unusual excitement was manifest. On Monday morning, at an early hour, the congregation assembled to hear an address on Temperance. As no society of this kind had been previously organized, an opportunity was given, after the address, to those present to subscribe their names. Sixty-three immediately came forward and arranged themselves in the temperance ranks. After sermon a society was organized, and by the next morning 10 o'clock it numbered seventy members. A deep impression was felt and expressed on the subject, and among the interesting number that signed the pledge of total abstinence, (*wine not excepted,*) was a mother in Israel now in her hundredth year, a native of Ireland. She rejoiced after giving her name, that she was permitted at the eleventh hour to give her testimony in favor of so noble and benevolent an enterprise. The Temperance cause must prevail.

JAS. C. BARNES.

"THE QUARTERLY SUNDAY SCHOOL MAGAZINE."

This valuable periodical is from the press of the "American Sunday School Union." We have been favored with the perusal of the last number, published during the present month. The talent and taste displayed in this publication, entitle it to a rank among the best periodicals of our country. Its typographical execution does credit to the press from whence it is issued.

The American Sunday School Union, previous to the publication of this work, issued a monthly publication, of smaller size, entitled, "The American Sunday School Magazine;" which has been discontinued since the publication of the Quarterly.

We cannot too highly recommend the Quarterly Magazine to the careful perusal of our readers. There are two articles in the present number, to which we would especially invite their attention. The articles to which we refer, are entitled, "The influence of the Sunday School system of instruction on the intellectual character of the Community," and, "Thoughts on the Marriage relation, and the duties and obligations which spring from the organization of Families." We have room for but a single extract, which we shall make from the former article.

"Do any assert that children cannot be taught with advantage to think in early life; we answer, that this assertion rather proves the ignorance of the objector with regard to the intellectual powers of children, than *their* want of capacity. True, they do not take the same wide range of thought as in after life, but they are less apt to become bewildered in the wastes of knowledge. Their ideas are few and simple, but often eminently distinct and just. Their trains of reasoning are short, yet their conclusions are frequently clear and forcible, where those of the practised logician would produce but feeble conviction. Many a philosopher will involve himself in toils, and in his distress set up a lion's roar, when, like the fabled mouse, a little child might release him from the net. Many a wondering metaphysician, doubtless, in different ages, instead of losing his way in wordy mists, would have kept the great road of truth, had he been properly taught to think in his childhood. The mental powers, like the organs of speech, appear to be more flexible in early than in after life. Let them at this season, then, be thoroughly practised in reasoning, and they will ever after move in the work with incredible ease. We might as well expect that the American of sixty could acquire an elegant pronunciation of the French or Hebrew, as to use with facility his reasoning powers, without previous exercise.

But the Sabbath School system of instruction is admirably adapted to the production of this early mental discipline. The book of questions, which is made a constant guide in the study of lessons, is peculiarly calculated to exercise the understanding. The meaning of language is continually inquired after, and instances without number occur, where nice discriminations are necessary. Children very soon find, that language has a definite signification, and that all the interest and profit of reading are dependent upon its discovery. One idea pleases them, and rouses their curiosity for new acquisitions. A fine field is thus opened for exercising the ingenuity of the young mind. A clashing of intellect is produced that leads to the happiest results. Interesting questions are proposed, and every sense of the scholar is awakened. The superintendent or teacher by his assent, decides publicly who has given the most correct answer, and this becomes a rich reward to the successful competitor. Glowing countenances and sparkling eyes are seen about the room, clearly evincing that they are delighted with the work. The language used on these occasions, is simplified to a level with the capacities of children, so that they frequently become intensely interesting scenes. In this way the Sabbath School becomes an intellectual arena, where the mental powers are brought into vigorous exercise, and where, within a comparatively limited period, they acquire a surprising activity and power. Thus, from their earliest years they become accustomed even to the refinements of logic. They learn to abstract, combine, form premises, construct arguments, and draw conclusions; in short, become so familiar with the process of reasoning, that it almost ceases to be labour. The powers of the mind in the Sabbath School, are so frequently put under high excitement, that the children become accustomed to powerful effort. Accordingly, when they arrive at years of maturity, they will listen to complicated trains of reasoning with patience and delight, where another, who had not received this early discipline, would tire upon the very threshhold of the argument. We can see this assertion verified in the case of those who have grown to manhood with little or no mental cultivation. Let a speaker begin to *reason*, and you can at once perceive by their vacant stare or wandering look, and perhaps feet, that the subject is to them devoid of interest."

PRIDE OF INTELLECT.

Pride, and more especially the pride of intellect, has been a fruitful source of error in the Church; and it appears to be one of the easily besetting sins of the present age. Under the influence of this false spirit, men intrude with rash and ruinous presumption into the unfathomable mysteries of Revelation; they attempt to rush beyond the limits of lawful investigation and of human power; they grasp at impossibilities, and return from their wild excursions inflated with high thoughts of their achievements, and wild fancies of what discoveries in theology, hitherto unthought of, may be made; they rave about *independence of mind*, of *throwing aside the leading strings* of their fathers, of *the spirit of unshackled inquiry, the rising and reforming spirit of the age.* The young, the ardent, and the fanciful, catch, by sympathy, the contagion of this spreading, spiritual pestilence; and dogmas, which in past ages, the Church had condemned to oblivion or to infamy, are resuscitated, clothed with new names and different coloured vestments, and forced into unnatural, unhallowed, and polluting contact with the truth of God.

May the Lord rebuke this spirit, and deliver ministers and people from its deceitful and destructive influence! May a humble estimate of human ability, whether to understand or to do, a habit of holy submission to the teachings of God by his word and Spirit, a pure and ardent zeal for the glory of God and the prevalence of his truth and the extension of his kingdom, a spirit of prayer, sobriety, and watchfulness, universally prevail, until these meteors, which gleam awfully portentous of approaching troubles, vanish; and the Church arise with renovated energy and strength to her appropriate work!—*Presbyterian.*

ST. SIMONIANISM.

As we have hitherto taken no notice of this ism, it may be new, at least to some of our readers, to learn that another infidel sect—a new *error of these last times*, has made its appearance in France—has spread into Belgium—has reached the British Capital; and from some intimations in the "Free Enquirer" of New York—a Fanny Wright paper—has its advocates even in this country. From a late (Paris) *Watchman*, we learn that two public Journals, "*Le Globe*, and *L'Organisateur*," are devoted to the St. Simonian writers, and that the rapid spread of their principles has awakened the attention of some able defenders of the Gospel who are exposing the principles of this, in fact, *Atheistical* creed. Who *St. Simon* was, we have not yet been informed. His followers, however, admit that he committed *suicide*. And as to their faith. "Their God, the only God which they *love, know, practice*, is the one *infinite*, universal *living*, loving, *intelligent*, and *powerful* God, who manifests himself incessantly in the *Universe*, by *laws* and *forms*, *wisdom* and *beauty*. God is all, all is God, all is he, all is in him, all is by him." "They do not believe in annihilation. They believe in progressive perpetuation of the collective life of humanity, and of the life of each of the individuals who compose it; and life for them is not the spirit in conflict with the body, it is love manifesting itself by harmonious agreement of the judgment (*ra sonnement*) and the *act* of the *spirit* and of *matter*."

We have not time this week to take any further notice of the creed of his *saintship* than simply to remark, that it seems to be a branch of the social system of *Owen of Lanark;* for as to marriage, the St. Simonians say, "it is not true that a contract which is altogether of *freedom*, and *love*, could bind in any way by *constraint*, an ill-matched union."—*Charleston Obs.*

From the Cincinnati Journal.

DEATH BY HYDROPHOBIA!

We give below, the particulars of a most distressing case of this dreadful disease, as they were detailed to us by a gentleman who was present and witnessed most of the scenes described.

Sometime about the first of June, a Mr. Street, residing near Sharon, Hamilton county, observed one day, a dog in his hog pen biting his hogs. Attempting to drive him out, the dog flew at Mr. Street and bit him severely. About nine days after this occurrence, one of the hogs died in a rabid state. Mr. Street, although apprehensive of danger from the first, continued to enjoy good health up to Tuesday the 5th inst. On retiring to bed Tuesday evening, he complained of being unwell. His indisposition, however, excited no alarm till Wednesday morning about 10 o'clock, when, on putting his hands into a bowl of water for the purpose of washing, he was seized with violent spasms, and forced to recoil several paces. After repeated trials, he succeeded in washing himself, but under such circumstances as left no doubt, that he was suffering under the most appalling of all disorders, the Hydrophobia. His mind, however, was composed, Perfectly conscious that his end was near, he sent for many of his friends and neighbors, with whom he conversed with his usual freedom, and without the least perceptible abberation of mind. From the very first, he had prayed that if he should be attacked with Hydrophobia, he might not be left to do violence to any one, or to disgrace the religion of Christ, which he had long professed. His petitions were in both respects, remarkably answered. On Wednesday evening, he sent for some persons in his vicinity, notoriously indifferent to the subject of religion, and wicked as to their moral conduct, and prayed with them, and exhorted them to repentance. These exhortations under such circumstances, produced a most overwhelming effect upon all who heard them. Many were brought to weep, whose eyes had been unwet, and whose hearts had been unaffected for years by any considerations of a religious nature. All this time he was in great bodily distress, his whole frame was convulsed, and he was continually, when on his feet, springing from one side of the room to the other, with the greatest apparent ease. It was with difficulty that he could compose himself to rest, even for a few moments at a time upon the bed during any period of his sickness. As persons from the vicinity were constantly flocking to see him, he never ceased his conversation, his counsels and his exhortations, until a short period before his death. Many were afraid to approach him, to whom he made repeated assurances that he would not injure them. Others approached him, took him by the hand and knelt with him in prayer.

The whole scene was one of deep, absorbing, and painful interest, surpassing all description. The strange spectacle was here presented to the living, of a man in his full strength, walking about the room; conversing with his friends; praying with, and exhorting impenitent sinners to prepare for death; and yet perfectly conscious that he must die in a few hours: foaming at the mouth and exhibiting by the convulsions of his whole frame, and the horrible distortion of countenance, and the unnatural expression of his eyes, which seemed ready to burst from their sockets, that a terrible poison was drinking up his spirits, the progress of whose destructive energy no power on earth was able to arrest. Still, during his most violent paroxysms, his mind was perfectly calm, and collected. Not the slightest abberation of intellect was discoverable, in any expression which escaped him during his sickness. The promise "I will never leave thee, nor forsake the," and "as thy day is, so shall thy strength be," was in this instance most wonderfully verified. All who witnessed his composure ascribed it to the power of the christian religion; and that strength which Christ ever imparts to his true followers, to enable them to bear up with composure under whatever appalling circumstances they may be called to pass through the dark valley of the shadow of death. Resting on his Almighty arm they may safely trust him for "dying grace when dying comes." Such was the case of him, the painful circumstances of whose dying hours are narrated above. He had long been a follower of Christ,—had long trusted in him for salvation, and now he found that his confidence had not been misplaced. While his convulsions lasted, he offered no violence to any one; and about 2 o'clock on Thursday, he became perfectly composed, laid himself down quietly on his bed of death, and without a struggle, gently breathed out his soul on the bosom of that Saviour who can make even such a dying bed

"Feel soft as downy pillows are."

Previous to his death, he requested his friends to commence holding prayer meeting that evening in the room where he died. This request was complied with, and the services of that occasion will long be remembered by those who had the privilege of being present. Similar meetings are to be held there from week to week. O that God would make this the commencement of a great and glorious revival of religion in that place.

SUMMARY.

Temperance at Sea.—The Brig Eight Sons, Capt Goodrich master, owned by S. & W. Kellogg, of this city, sailed from this port for Berbice last week. The Captain proposed to his crew, ten in number, to dispense with ardent spirits, and offered as an inducement one dollar per month extra wages. This offer was readily accepted—and when one of the owners left the Brig at the mouth of the River, the sailors requested that a keg of rum which had been provided for their use, might be taken on shore. This was done accordingly—and the vessel went to sea without any ardent spirits on board. With the extra allowance they procured some articles which would conduce to their comfort, and not injure their health or their morals. Is it possible that they will be able to endure the fatigues of the sea, without the aid of ardent spirits? Probably the farmer will think they cannot who regards ardent spirits as of essential use in haying and harvest.—*Conn. Obs.*

Abolition of Masonry.—On Wednesday evening last an informal meeting of members of the Masonic fraternity, from distant parts of the state, was holden in this village, to discuss the propriety and expediency of recommending the surrendering the masonic charters, and the entire giving up of the institution in Vermont. The discussion was free and general, and with open doors. A majority of masons present were decidedly in favor of the measure, as a duty, which as men and masons, they owed to their friends, to the peace of society, and the quiet of the state—a sacrifice of private feeling on the altar of public good.—*Montpelier Vt. Watch.*

Presidents of the United States.—There have been (including the present) *seven* Presidents. The names of *four* of them ended in the letters on. The names of three of them ended in the letters son, but neither of these three had a *son* All of them were married; but three of them were childless. The son of the only one that had a son, was one of the seven. Four of the seven are dead, and three of them died on the 4th of July.

A Yankee "notion,"—A machine has been invented for preparing boards for floors, &c. It will plane and joint and grove as much work as sixty men, and in the best manner, attended by two boys. The patent right of this machine is valued at hundreds of thousands of dollars—that for the city of Boston, only, at 50,000.—*Niles Register.*

A Christian Statesman.—A gentleman who has recently passed several days at the mansion of the Hon. Mr. Frelinghuysen of New Jersey, United States' Senator, writes to us as follows:—"He [Mr. Frelinghuysen] is an innvaluable man. If our national councils had a few hundreds of such men, the people would have less reason "to mourn." Mr. F. attends regularly and faithfully to his Sabbath School, of which he is superintendent. He also attends the 5 o'clock [morning] prayer meetings.—Religion with him is something more than mere profession. He causes the influence of his christian character to be *felt* wherever he goes.—*Sou. Rel. Tel.*

Funds for Foreign Missions.—We learn by the New York Observer, that about *ten thousand dollars* have been raised, in that city, within a few weeks to aid the American Board in the work of Foreign Missions. Several Churches remained to be visited when this statement was made, where several thousand dollars, it was believed, would be added to the sum above-mentioned.—*Ib.*

Washington, July 9.—Lewis Cass, of Ohio, Governor of the Michigan Territory, has been appointed Secretary of the Department of War.—*Globe.*

Minister to Russia.—The Standard, a paper published at Lancaster, Pa. the residence of Mr. Buchanan, states that Mr. B. has been appointed by the President, Minister to Russia.

The New York Journal of Commerce mentions a case of successful treatment of hydrophobia. Opium and other anti-spasmodics were liberally given, succeeded by large doses of calomel. Salivation was soon produced, and the disease abated.

Great Rain.—On the evening of Wednesday the 6th of July two inches of rain felt in the city of Philadelphia and vicinity.

The Criminal Calender for the Court of Quarter Sessions for the city of New York on the 6th of July contained 285 cases, of which 230 are for alleged offences which admitted of bail.

Temperance.—Here is an example worthy of imitation. The town of Lee, the second largest manufacturing town in the county of Berkshire, Mass. has not in it a store, shop, dwelling, hovel, or cellar, in which ardent spirit of any kind is either bought or sold.—*Vermont paper.*

MARRIED—On the 19th inst. by the Rev. N. H. Hall, Mr. WALLER B. REDD, of Lexington, to Miss REBECCA W. ALLEN, of Fayette county.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2½ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf

POETRY.

[From the Philadelphian.]

STANZAS.

"Casting all your care upon him; for he careth for you."—1 *Pet.* v. 7.

On Calvary's hill was the Passover slain,
A lamb without blemish, and free from all stain;
For sinners, a ransom, his life's blood he gave,
To save and redeem them from hell and the grave;
To you that believe, Christ is precious and true;
Cast your care upon him, he careth for you.

Our Advocate sits at the Father's right hand,
And pleads for each soul of his own faithful band;
Though Satan with darts may their courage assail,
The tempted shall over the tempter prevail;
To you that believe, Christ is precious and true,
Cast your care upon him, he careth for you.

Believer, if sorrow and anguish betide;
If over thee, the waters of Marah should glide,
These lighter afflictions are not sent in vain;
He wounds for your healing, yet shares every pain;
To you that believe, Christ is precious and true,
Cast your care upon him, he careth for you.

When called to pass through the dark valley of death,
And yield to your Maker, the last vital breath,
Fear not; in that moment of trial and need,
His rod and his staff shall still comfort and lead;
To you that believe Christ is precious and true,
Cast your care upon him, he careth for you. E.

MISCELLANEOUS.

THE MOUNTAIN MILLER.

A Premium Tract.

This Tract, which has just been published by the American Tract Society, is an authentic narrative, written by the Rev. William A. Hallock, the corresponding secretary. It is a plain and heart-touching biography of Joseph Beals, a mountain miller, who adorned the gospel of our Lord Jesus Christ, and died in the faith in the town of Plainfield, Mass. July 20, 1813. Rev. Mr. Hallock, himself a resident of the same town, became acquainted with Mr. Beals in the year 1800, and had the best opportunity to learn the facts which he has recorded in such affecting simplicity of language.

We avail ourselves with pleasure of the present time to give an outline of the story of 'the mountain miller,' sincerely believing the tract to be of that class of 'swift-winged messengers' which, like arrows from the bow of the mighty, will not go abroad on useless errands.

Joseph Beals was born in Bridgewater, a few miles south of Boston, June, 1754. He there imbibed the principle, that external morality, without a change of heart, is sufficient to secure the salvation of the soul. Pecuniary embarrassments, occasioned by the struggle for the independence of the nation, caused his removal, in 1779, to the dark forests of the Green Mountains, a beautiful range of which, sometimes elevating its summits into the regions of sublimity, and pouring its pure waters from rock to rock into the placid Connecticut, runs across the state of Massachusets from north to south, leaving Berkshire county on the western side of the evergreen hills, and the counties of Franklin, Hampshire, and Hampden, with their luxuriant meadows, on the eastern side. Here, for ten years, he was known as the strict moralist; but of a morose and unyielding temper, opposed to the doctrines of grace, and apt to indulge in murmuring against the allotments of Providence. In the year 1789, his house and all his hard-earned provisions and comfortable furniture, were consumed by fire. His rebellion of heart against this act of Providence, taught him that he was not in a state of mind fit even to live in this world, much less fit to live in eternity, under the palpable and unveiled government of a holy God. After a season of great bitterness and opposition of spirit, he surrendered his heart to Christ, and became a humble happy disciple. His next care was to pray agonizingly, and use the apointed means for the conversion of his wife. This blessing, although long delayed by her uncommon opposition of heart, came at length to add to his spiritual enjoyments.

About the year 1798, he purchased a corn-mill; and thus, as it afterwards appeared, under the direction of heaven, opened for himself a sanctuary of holy influence over those whose business frequently called them to the mill. The good effected by the pious miller under this humble roof will, doubtless, overbalance the moral benefits achieved in many a stately edifice of higher pretensions than the mountain corn-mill. It was to the 'miller' that the troubled, doubting saint, came to ask the balm of his christian sympathy; it was to him that the affrighted sinner came when his sins rolled up before the vision of his soul higher than the rocky cliffs around him—he came to ask for salvation from one who knew where to direct him. The aged and the young, the saint and the sinner alike received their appropriate warning and encouragement.

Death came into the 'mountain miller's' family. His beloved, eldest daughter, in all the bloom of youth suddenly departed on that journey from whence none return, without giving her father satisfactory evidence of holy affections of heart. This was a trial for a father who had laboured so incessantly for his daughter's conversion. How did he bear this great affliction? We quote from the faithful narrative. His christian fiiends, who came in great numbers to sympathise with him, saw in his sweet and placid countenance, a glow which betokened more than earthly peace and joy. It was the custom of the plain and affectionate people among whom he resided, after the funeral exercises to place the coffin on a table a little distance from the house, where all who were present might take a last look at the deceased; after which, they would fall back in a circle, while the bereaved relatives aproached for the same purpose. Such was the proceeding on this occasion, The devout miller presented himself, with his broken-hearted wife and children beside him, uncovered his head, and with a countenance so serene and joyful that its expression will never be obliterated from the minds of many who were present, placed his hand upon the coffin's edge, and in a voice mellowed by the bursting emotions of his heart, began so speak to the sympathizing friends around him of the sweet consolations of religion in such an hour as this. He appealed to them, that they knew how he loved her whose remains then lay before him—how suddenly she had been called into eternity; but assured them, such had been the kindness and mercy of God to him in this affliction—such the spiritual consolations he had received—such the smiles of the Saviour's countenance and the joys of his presence, that that day had been *the happiest day of his life;* and the sweet peace he had experienced outweighed all the joys of earth. He proceeded to remind them, that they could now do no more for her who was departed than to deposit her remains in the grave. He commended to them that religion which he now found so precious, urging all who knew not its consolations to embrace it without delay, and all who had embraced it to be more holy, and come up more fully to the enjoyment of the privileges to which their Redeemer invited them. Thus he proceeded for some minutes to give vent to the feelings of his heart, in a strain of surpassing interest; but the precise language, and its more definite import, it is to be regretted that none, at this distance of time, can distinctly remember. Many a veteran in sin, who had seldom wept before, united his sympathies with the throbbing bosoms of youth, in witnessing this scene; and hardened unbelievers, as they retired from it, were heard to say, "I thought the religion of those called devout christians was a delusion. I once called *Joseph Beals* a hypocrite; but when I saw and heard him today, at his daughter's funeral, I knew he had something to support him that I had never experienced."

In the summer of 1813, the 'mountain miller's pantings after heavenly rest were satisfied. He was taken suddenly ill with a fever, which, after a few days, terminated his life. "His body was interred in the grave-yard, near his accustomed place of worship, where a rough stone, bearing his name, age, and the date of his death, is all that remains of *'the Mountain Miller.'* His death was recorded in the country newspaper, with this expressive and appropriate motto: *'His presence animated the Christian and awed the sinner;'* which would have been the whole story of this humble individual, had not some special indications of Providene convinced the writer of his duty to communicate it for the benefit, he trusts, of thousands.

"His wife, for whose conversion he so long laboured and prayed, and who was afterward so long the partner of his spiritual joys, was seized with a fever of a kindred character, almost simultaneously with himself, and died on the second day after his decease; not being informed of his departure, though under the same roof, till their happy spirits greeted each other in the presence of their Redeemer above."

We could have wished that a few glowing descriptions of the mountain scenery near where the dust of the 'pious miller' reposes, might have found a place incidentally in the tract; but, perhaps, it is as well as it is. We doubt whether the christian traveller shall hereafter pass the range of mountains between Williamstown on the west, and Greenfield on the east, without loking away to the right as he descends the eastern side for the scenery that might have borrowed the associations of holiness from the power of christian example. Plainfield, as well as Brading in the Isle of Wight, the scene of Legh Richmond's tracts, may, under the illustrations of a kindred genius, be a spot sacred to heavenly recollections of departed worth. —*Badger's Weekly Messenger.*

A SUBJECT FOR THE SATIRICAL PENCIL.

On the 22d day of March, 1631, Sagamore Massasoit, the most powerful Indian monarch in the vicinity of Plymouth Bay, approached the pilgrim settlement. He is represented in the quaint language of those times as as being "a very lusty man, in his best years, an able body, grave of countenance, and spare of speech; in his attire little or nothing differing from the rest of his followers, only in a great chain of white bone beads about his neck; and at it, behind his neck, hangs a little bag of tobacco. His face was painted with a sad red like murrey; and oiled both head and face, that he looked greasily. After salutations, our Governour (Carver) kissing his hand, the king kissed him; and so they sat down. The Governour called for some *strong water* and drunk to him; and he drunk a great draught, that made him sweat all the while after."

The pencil of a Hogarth could scarcely find a richer subject than this scene affords to emblazon in the colours of a lu[illegible]crous immortality, were it not connected with associations almost too solemn to justify the the use of satire. If the matter went no further than the first view, it would be well enough to paint the powerful forest monarch sweating under the enormous potation of *strong water* given him by the first governour of Christian New England. But the heavy draught of fire-water which rolled torrents of rank perspiration down the oily face of the Sagamore, was the first drink of liquid damnation, to use the phrase of the late distinguished Robert Hall, to an entire race. Well might the savage sweat as the poisonous fumes whirled around the lobes of his brain—for he had tasted that which was to sweep his kindred, root and branch, into oblivion!

[From the Cherokee Phoenix, July 2]

GEORGIA AND THE MISSIONARIES.

Mr. Editor:

Of what heinous crime have the missionaries been guilty that they should be published to the world as a set of *liars* and *rebels* against the powers that be! Congress before last they were reported to both houses and published to the community as being guilty of 'pious fraud." *Now* it seems they are guilty of a "high misdemeanor," and deserving of nothing less than to be torn from their families and spiritual charge by a *military force*, dragged about in *chains*, tormented, imprisoned, condemned and confined in the penitentiary of Georgia at hard labor for a term not less than four years! Is it not because they will tell the truth and refuse to take an oath in the name of God to oppose the Cherokees!

Monday May 29th I was arrested at Two runs by a detachment of the Georgia Guard in a warlike manner, and instead of being conducted immediately and directly to the nearest tribunal of justice in Georgia, I was marched off in a contrary direction and conducted in a circuitous route of about 100 miles to Head quarters, at which place we arrived on Saturday evening the 3d of June. I was immediately ordered into prison and kept in close confinement until the Wednesday morning following, when I was brought forth from my gloomy cell and conducted to Laurenceville, the county seat of Gwinnett, about 37 miles from Camp Gilmer. We arrived at Laurenceville on Friday about 12 o'clock, A. M. I was brought before Esq. Mills and bound in a bond of $500 with sufficient security to appear at the Supreme Court in September next—I was then set at liberty about 65 miles from my circuit, without my horse and unable to walk.

During this military tour and confinement of twelve days my sufferings both in body and soul were by no means inconsiderable, but notwithstanding my spirit also rejoiced in God my Saviour.

I was permitted to ride my own horse only fourteen miles, when he was taken from me and I was compelled to walk until my feet became very sore, and such was my affliction otherwise that I was in great pain, and about to give out. I was then ordered into the baggage waggon, and was afterwards hauled the most of the way to Camp Gilmer.

In order, I suppose, to alarm others as well as to punish me before the time, I was chained four nights in succession, and compelled to lie on the floor with some prison and saddle blankets for my bedding, and they were by no means either very clean or pleasant.

During my confinement at Camp Gilmer, a filthy prison with some blankets spread on a rough puncheon floor was my portion day and night.

With Col. Sanford, the Governor's agent, I had but one interview, until the morning I was started to Laurenceville, but this was enough. He asked me a great many irrelevant questions—preferred some serious complaints, and gave me a severe lecture on political and divine subjects. He made an apology for oppression, saying it was the order of the world. He declared that the Cherokees were going backward, and that they were incapable of understanding the Christian religion, and that if God wished them to become religious he could make them so without so much concern on the part of the missionaries. He intimated as though I had a black heart. The above is the substance of his remarks, uttered, as I thought, rather in a lordly style.

The morning I left Head quarters for Laurenceville I was compelled to walk 12 miles at the outset in great pain without a single offer from either of the guard to let me ride. Afterwards I was permitted to ride occasionally, because it was almost impossible for me to walk.

The Col. appeared as prosecutor and witness, and gave in his testimony in an argumentative form. Mr. Dennis, my fellow sufferer in military bondage, was also committed, but being unable to give security, his word, through the kind intercession of the Col. was taken for his appearance. By the kind arrangement of my friend Mr. William Rogers, a Cherokee, I was soon conducted within twelve miles of my spiritual charge—the rest of the way I made out to walk.

How long I will be suffered to attend to my circuit is very uncertain, for according to the decision of Judge Clayton at the last superior Court, I was guilty of a second offence so soon as I crossed Chattehooche river, and the Col. declared that if I remained in the charter longer than ten days after my return he would arrest me again. He morever stated to me that he did not suppose the missionaries would be allowed to itinerate and preach in the territory of Georgia provided they were to remove their residence, for it was the determined policy of the state to expel from her charter all white persons who refuse to obey her laws and pursue a course detrimental to her interest.

In the above statements I have thought proper to pass over many facts in silence. It can be no gratification to the public to be informed of all the particulars relating to the deportment of the Guard while I was with them—the conduct of the officers, particularly their conversation intended for my ear. All I can add is, I was in continual mental pain—But I would fain forgot all and remember it no more.

Now, Mr. Editor, we need be no longer in doubt with regard to the design of the law makers of Georgia in some of their late acts. It is as clear as noon day that they designed to destroy the missions in that part of the nation which they so confidently claim. This Sir, is not the first time that the state of Georgia has been employed in such business. Even in the days of her infancy, the immortal Wesley, who crossed the great deep to proclaim good news to the red man, had to flee from her persecuting spirit, and every person acquainted with the circumstances knows that she contributed no small share in the defeat of the Asbury mission.

With regard to the protection which the Cherokees are to receive from the Georgia Guard, we had a specimen during this late expedition. Messrs. David Vann, John West, Thomas Woodard, Col. W. S. Adair, Alexander McCoy and Jos. Vann were arrested for nothing, to be plain, some of whom were insulted and evil entreated in various ways and then sooner or later set at liberty.

JAMES I. TROTT.

From the Charleston Observer.

THE PENAL LAWS OF GEORGIA.

A few weeks ago, the Rev. Saml. Worcester and the Rev. John Thompson, Missionaries of the American Board, resident in the Cherokee Nation were arrested by an Agent of the Government of Georgia, and arraigned before one of her judicial tribunals, on the charge of violating the statute that required either their oath of allegiance to the State, or their removal from the limits of the nation, within a specified time, on penalty of imprisonment in the Penitentiary of the State, and hard labor for a period of not less than four years. By a writ of *habeas corpus* they were brought before his honour Judge Clayton, who released them—the 1st on the ground that as he was *Post Master*, he was an Agent of the Government; and the 2d, that as he was a *Missionary*, he was an Agent of the Government, and therefore not subject to the operation of the statute. It may here be proper to remark that neither Mr. Worcester nor Mr. Thompson, nor their counsel, offered the plea; but that it originated in the bosom of his honor. The General Government has since displaced Mr. W. from his office as P. M.--and afforded sufficient evidence to the Courts of the State of Georgia, that the Missionaries employed among the Cherokees by the American Board of Foreign Missions, are not its Agents, and therefore not exempted from the operations of the law forbidding white persons to reside among the Cherokees without license.

Upon the receipt of this evidence, Gov. Gilmer addressed an official letter to Mr. Worcester, and another to Mr. Thompson, dated Milledgeville, 16th May, 1831,—warning them no longer to persist in their opposition to the humane policy which the General Government has adopted for the civilization of the Indians; and advising them to quit the nation with as little delay as possible.—Col. Sanford the Governor's Agent, in a letter dated Scudder's the 28th of May, allows them ten days after the receipt of his communication, to remove out of the unsettled limits of the State—(that is out of that part of the Cherokee Nation which Georgia claims)—and further informs them that, if found residing within it after the expiration of that time, they will be subject to arrest, and to such punishment as the law should direct in case of illegal residence, &c.

The Cherokee Phoenix of June 4th, which contains copies of the letters referred to, states that Mrs. Worcester, on account of ill health, has been unable to leave the house for the last eight months, and at this time she is utterly unable to leave her bed. [We hope that a little of that *humane policy* of which the Governor speaks, will be exercised in the present case.] From the same source we learn that Dr. Butler is under arrest, and that arrangements are in progress to remove Mr. Byhan, a Moravian Missionary, from the Post Office at Spring Place. This is a matter of some difficulty, as there is no other white man residing there; but no doubt it will be done. A Mr. Trott, a Methodist Itinerant Missionary, under the direction of the Tennessee Conference, is also under arrest, and chained every night. A Mr. Clauder, a Moravian Missionary, was arrested and kept under guard about two hours, and then discharged on his claiming the privilege of ten days notice. These are given as specimens of what is going on in the Cherokee Nation. If policy like this is to be pursued—If Missionaries of the Cross are to be chained and imprisoned on such grounds as these, the liberty of which we boast is after all, a mere phantom, an empty name. Indians are arrested without knowing the cause; and others on the charge of using violent language to the guard. To what extent these measures will yet be carried, cannot be predicted. Like other acts of which we read, they may yet prove millstones upon the necks of their advocates and defenders.

THE WONDERS OF PHYSICS.

What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with your eye-lids, and in much less than a swift runner occupies in taking a single stride! What mortal man can be made to believe, without demonstration, that the sun is almost a million times larger than the earth! And that, although so remote from us, that a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, it yet effects the earth by its attraction in an inappreciable instant of time! Who would not ask for demonstration when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second! or that there exists animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch! But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than 500 million of millions of times in a single second! that it is by such movements, communicated to the nerve of our eyes, that we see—nay more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of color; that, for instance, in acquiring the sensations of redness, our eyes are affected 482 millions of millions of times; of yellowness, 542 millions of millions of times; and of violet, 707 millions of millions of times, per second. Do not such things sound more like the ravings of madmen, than the sober conclusions of people in their waking senses. They are nevertheless, conclusions to which any one may most certainly arrive who will only be at the trouble examining the chain of reasoning by which they have been obtained.—*Herschel's Discourse.*

TEMPERANCE.

Important from Edinburgh.—The following testimony has been signed by four members of the medical faculty of the university of Edinburg; by eleven members of the royal college of physicians; by the presidents and twenty-seven fellows of the royal college of surgeons; and by thirty-four other medical practitioners in Edinburgh, making seventy-seven in all:—

"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place; and that the *entire disuse of them* would powerfully contribute to improve the health and comfort of the community."—*Jour. Hum.*

A Hogsty disgraced.—The following anecdote is extracted from an address delivered before the Temperance Society in Bristol, Conn. —"A certain person, whose relative gave me the information, returning home one evening intoxicated, mistook his hogsty for his dwelling house; and on attempting to enter it, a little error in calculating the comparative height of the door sill and his toes, caused him to make a speedy fall at full length within. Instantly relieved, from the burden of carrying his head highest he gave himself up to the full enjoyment of drunken inaction. Starled at his abrupt intrusion, the inmates of the sty had made a precipitate retreat to the remotest part of it; but seeing no further movement, they began to reconnoitre the animal which had surprised them by conduct so much more grovelling than their own, and by degrees, venturing to approach him, they came up around him at length, and commenced a closer examination by gently rooting him up alternately on each side. This hoisting by the swine, at length became so violent as rather to disturb him; at which time the comfortable condition in which he imagined himself, may be conceived from the exclamation that he sluggishly uttered,—'Do leave off tucking up, and come to bed.'"

A Stranger.—The attention of a great body of people was attracted yesterday in Market street by the appearance of a large black Eagle upon the roof of one of the houses. The noble bird seemed to be bewildered and not a little surprised at the shrill shout of the boys every time he spread his broad wings and essayed to reach those measureless realms which nature seems to have created for him. During a great part of the day he evaded every effort to make him prisoner, at length a gentleman, more bold than prudent, crept slyly along the roof of the house and seized the stranger by one of his legs, (the other was broken) and with some difficulty secured him. The eagle, on the first assault, appeared to be disposed to give battle, but finding his adversary too much for him, submitted calmly to his fate, and was taken into the house amidst the shouts of the crowd. We mourn the fallen dignity of that monarch bird, under whose ample wings we have become a great and glorious people.—*Baltimore Minerva.*

Interesting Scene.—A few days since a young tradesman, a native of Ireland, but a long resident in this city, in passing along a wharf at which a ship from one of the ports in Ireland was about to be made fast, stopped as is usual with persons from a foreign country, to observe whether any face which had been familiar to their eye in earlier years, might not present itself. In the bustle of attempting to get quickly on shore, one of the passengers fell into the dock and instantly sunk under the vessel; without a moment's hesitation the young man before alluded to, who had remained to gratify his curiosity, plunged into the deep after the drowning man, and with considerable difficulty succeeded in bringing him safe on land. The deliverer very naturally felt anxious to see his prize restored to perfect life, without going away to change or even dry his apparel. A few moments after some simple remedies had been applied, the rescued man slowly opened his eyes and murmured "God bless you, God bless you, it would be too soon to die so far away from home." The voice, and the awakening countenance of the newly arrived young man, filled the other with an intensity of eagerness visible to all around; he asked the place of birth and name of his patient; both questions were soon answered satisfactorily enough to prove that the rescued, and the rescuer were brothers! It is needless to attempt to relate the sequel,—in an instant they were interlocked in a close embrace, and a thousand questions and congratulations were were made on each side, before one could be answered. Finally the brothers retired amidst the ejaculations and the wonder of all who observed the singular scene.—*N. Y. Cour.*

FOR 1831.

NEW SPRING AND SUMMER GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and clare Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for al. the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4 1831. 40-tf.